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waters for fishing and fowling and in winter the Gulf for sealing. It may be remarked that this is the locality chosen by the late H. P. Steensby as the most probable birthplace of Eskimo culture and, therefore, to be regarded as the environment most favorable to such a culture. Anyway, there is good reason to believe that the culture of these Eskimos is highly typical of the whole. Consequently any such contributions as the volume under consideration are doubly welcome, for already the culture of these people is losing its primitive character by the introduction of firearms, iron tools, and new methods of livelihood. Our author may thus be the last to come in contact with this original, but now passing, type of Eskimo culture (see also D. Jenness: *The Cultural Transformation of the Copper Eskimo*, *Geogr. Rev.*, Vol. 11, 1921, pp. 541-550). Yet we are warned on page 47 that later the author will bring forward proof that the Copper Eskimos reached the Coronation Gulf region but recently. The wisdom of withholding so important a matter is certainly questionable; the logical place for it is in the present volume, for upon this hinges the interpretation of the data presented.

Though, as the author states, material culture and technology are to be treated in a later volume, he gives us a long detailed account of houses and tents and another of food. These chapters leave little to be desired as to content. The varieties of shelter, both in summer and in winter, are given *in extenso*, and the range of food, methods of eating, etc., are portrayed. The lack of wood in their habitat dooms the Copper Eskimos to houses of snow and skin, while the fauna leaves them but three dependable staples, caribou, seal, and fish, which unfortunately have their seasons of accessibility. Hunting, sealing, and fishing are described to complete the narrative. A unique section, however, is that dealing with the winter and summer life of the group, or following the calendar around. While the northern Indians congregate in summer and scatter in winter, the reverse holds for the Copper Eskimos; for they live in large villages on the ice in mid-winter, begin to scatter in the spring, and finally spread out inland for fishing and hunting, to come together again when the ice begins to form in September and October. The author followed one group through its round of life and gives in detail a diary account of the doings of his companions from April 14 to November 8, inclusive. During this interval the party crossed to Victoria Island and wandered about, east and west, over some 4° of longitude; but it is quite impossible to summarize further the discussions of social life, religion, etc., that follow, for the text deals with real events and individual happenings.

In the way of adverse criticism, it may be noted that the form of the work and the lack of topical headings, with some laxity of organization, will detract from the value of this volume as a work of reference. Fortunately, a topical index is provided, otherwise the reader would be compelled to scan numerous pages for the data desired.

Finally, the author and all those responsible for the Expedition and its results are to be congratulated upon this volume which, as supplementary to Stefansson's initial account, goes far to fill the gap in our knowledge between the Eskimos of the West and those of Hudson Bay. As this is the first of a series of five volumes, we may expect that the culture of the Copper Eskimo will become the best known of all.

CLARK WISSLER

TRAVEL AND POLITICS IN EASTERN AFRICA

SIR ALFRED SHARPE. **The Backbone of Africa: A Record of Travel During the Great War, with Some Suggestions for Administrative Reform.** 232 pp.; maps, ill., index. H. F. & G. Witherby, London, 1921. 16s. 9 x 6 inches.

In this book, dealing with the highlands of eastern Africa, Sir Alfred Sharpe has given us a volume of unusual interest, largely political, partly a frank expression of vexed questions of policy, at times the experience of a traveler with an eye to the economic future, and again, merely that of the enthusiastic hunter of big game. Its author was administrative head of Nyasaland for many years and traveled extensively in that region and in Northern Rhodesia, the eastern Congo, Ruanda, Uganda, and Kenya Colony and is thus well qualified to speak on his subject.

The Kivu region of the eastern Congo apparently left the deepest impression upon him. Here is a country of unexcelled climate and of rich pastures of grassland where cattle do well and which is commercially almost untouched by the white man. In Nyasaland, where European settlement has progressed rapidly, coffee, formerly the most important European

crop, is giving way to cotton and tobacco. Not only do the white landlords grow American upland cotton, but by a co-operative scheme the natives also are growing cotton, which they sell to the Europeans at about one penny a pound (including seed). This greatly increases the total production. Fiber, chilies, and Ceará rubber are also produced, the latter at a cost of about three shillings and sixpence a pound. In Uganda, especially around Lake Kiogo, there is a great increase in cotton production, while both Uganda and Kenya are producing coffee, cotton, and sisal.

Manifestly, if produce is to be sold and shipped, rail lines must be extended. There are so many plans suggested in developing Africa's railroad system that it is almost confusing to consider them. Sir Alfred considers only those which may reasonably be regarded as probable within a few years. Nyasaland is already a productive country and needs access to a good harbor. To this end a rail line is being developed from Beira in Portuguese East Africa which will cross Zambezi near Chindio where it will join the Nyasaland railway, thus giving a continuous passage from Blantyre to Beira. This rail line may be extended to Fort Johnston and Nyasa and a projected line east to Fort Jamison in Northern Rhodesia. It is also probable that a railroad 230 miles long will replace the Stevenson road between Nyasa and Tanganyika. The Portuguese may build in from Pemba Bay to Nyasa at M'tengula. As a further development of the rail transport for the Nyasa lake region the author suggests a line from Morogoro or Kilossa on the Central Railway to the Langenberg district.

The rich cattle lands of Urundi and Ruanda and of the eastern Congo offer to the future the possibility of commercial exploitation. Several lines are projected to the country. One may run from the upper end of Tanganyika to Lake Kivu through the Rusizi valley, another may run from Bukoba on Victoria Nyanza to Kivu, and still another may follow the old German prospect and run from Tabora to some point in Ruanda (see map, p. 356 of this *Review*).

Great interest is shown in the Kilo-Moto gold mines of the northeastern Congo. These are unusually rich placer deposits which are easily worked by natives under Belgian direction, the profits going to the government. Three possible routes of communication to the Kilo-Moto region are mentioned—one by way of Stanleyville on the Congo, one leading north to Rejaf on the Nile, and one by an extension of the Uganda railway, which would bring Kilo within 28 days by rail and boat from Marseilles.

Sir Alfred is of the opinion that the phrase "Cape to Cairo Railway" (see *Geogr. Journ.*, Vol. 52, 1918, pp. 141-157) does not mean much, since most of the purposes of export are met by lines leading to the nearest seaboard, and the long central line cannot hope to compete with these. He mentions the possibility of extending the line from El Obeid to El Fasher, and possibly across to West Africa. Robert Williams, who has been so great a factor in railroad construction in South Africa and who is the successor to Rhodes in this respect, states (*African World*, April 8, 1922, pp. 338 and 392) that in about four years the Benguela railway will connect with the Belgian Congo railways and that during the past year an expedition has been at work to extend the Sudanese railway south to join the Uganda railway. Another suggested line would lead from El Obeid to Stanleyville. This would make possible the passage from Cape Town to Cairo by rail and steamer.

The position of the native under white domination is a matter that naturally comes up for discussion. When a primitive people first come under control of the white race they show no especial interest in over production and consequently offer the white man no chance of deriving profit from them. The first problem is, therefore, that of getting them to work. This is usually represented as being done in the interest of the black himself, but the profit so obviously accrues to the white man that his assigning it to altruistic reasons is probably only a clearer proof that he realizes the selfishness of his acts. The author, who was for years governor general of Nyasaland, states frankly that to enforce labor on a primitive race would not be tolerated by civilized man. He then points clearly the way by which this enforced labor is accomplished, presumably without offending the finer sensibilities of the same civilized man. First, a head tax (or a hut tax) is placed on the native. To earn this money he must work for the white man. In Nyasaland the hut tax, which is relatively low, amounts to eight shillings a year and is reduced to four if the hut owner works as a paid hand for a European within the protectorate for one month during the year. The white man thus secures labor which can hardly be called voluntary, and the government likewise is repaid for any service it may have rendered. Taxes are often high, and it is this method that produces the bulk of native labor. There are other methods employed. The native is taught or forced by custom or regulation to wear clothes. These he must buy.

His appetite for new foods and new drinks is developed. It is not long before he is entirely removed from the social life he previously enjoyed, from the domestic activities of his race, such as preparing new land, building new houses, hunting, dancing, and fighting, and is forced into a life in which he devotes much of his time to serving the white man. These are the first steps in his civilization.

The position of the missionary is a difficult one. Often without so intending he becomes a part of the system outlined above. The better class of missionary, however, realizes that the tribe has been adapted to its surroundings by hundreds of years of trial and error and that suddenly to break down their social system is a very dangerous thing. Such missionaries, building gradually on the substantial foundation of right and wrong which the tribe has developed, are slow to introduce clothing, new customs in marriage, or other changes which too often lower the moral tone of the native and give him nothing really substantial in its place. Sir Alfred frankly states that civilization and morality are inversely proportional in the natives of East Africa.

Disrespect of the white man for the social system established by the black is unfortunately characteristic of too large a number of administrators. Temple in "Native Races and Their Rulers" (Cape Town, 1918) emphasizes the importance of maintaining the tribal organization and supporting the native rulers. In Urundi and Ruanda the Belgian officials are supporting the native rulers and are not interfering with the native customs and practices any more than seems justifiable and for the interest of the natives themselves. To enter a country and break down the long established social order seems hardly justifiable. The Watusi are a superior race (see the reviewer's article on Urundi elsewhere in this *Review*). Sir Alfred, however, holds them in contempt and suggests that their cattle and lands be taken from them and distributed to the Wahutu, or subservient, race. While many would agree that the subservient Wahutu should force this readjustment, just as certain forces in England are interested in seeing the industrial and landed aristocracy forced from their present position of security, it seems strange that the author should advocate an outside power's forcing this change on the people of Urundi and Ruanda. The Watusi, who are regarded by most travelers as a proud, haughty, and superior race, are by no means effeminate. If they were, the Wahutu, who outnumber them ten to one, would soon displace them. Administrative officers too often stamp out the strong, independent groups and favor races which are far inferior and which, because of their docility and weakness, are much more amenable to white domination.

Another important problem in connection with native labor is the degree to which natives should be moved from place to place, or even leave the country for employment in a distant protectorate. Europeans are opposed to the migration of native labor from the protectorate in which they live to adjacent countries; but where labor is deficient they are equally in favor of importations. Such migrations, or even the movements of large bodies of laborers within the colony, rapidly break down the native social system. The amount of labor available in Nyasaland is estimated by the author as 200,000 blacks who are willing to work a few months during the year for the 1,000 whites.

Land policy is as important as labor policy. In most tribes the chief holds all the land and allots this to his people. He can dispose of it to the whites. In any case the land gradually passes from the natives to the whites, unless the government adopts strenuous preventive measures.

In developing the agricultural production of the natives it is important to protect them from fluctuating prices. The author suggests that a bonus may be returned to the native during years of unusually good market and in this way he may not become discouraged when low prices follow good prices.

The author suggests sweeping changes in the administration of East Africa. He would shift responsibility from the central Colonial Office to the colonies themselves, thus insuring more intelligent management. In this way the Crown Colony—a local benevolent autocracy—would give way to local self-government as the number of Europeans increased. As long as the executive is purely official and the legislative body is appointed by the home government, the colonists have no real status or influence; and the fact that crown land can only be leased and cannot be acquired does not encourage settlement or permanent development.

He would unite under one administrative head all British territory south of the Anglo-Egyptian Sudan and north of the Zambezi and establish the seat of government at Zanzibar. This colony would be known as the "Colony of British East Africa" and would include colonies, protectorates, and mandated territories alike. It would be composed of three

minor divisions as follows: (1) Nyasaland, Northern Rhodesia, and portions of Tanganyika Territory, with headquarters at Zomba in Nyasaland; (2) Uganda, Kenya Colony, and part of Tanganyika Territory, with headquarters at Nairobi; (3) Zanzibar, Pemba, Mafia, and the remaining part of Tanganyika Territory, with headquarters at Zanzibar. The new southern boundary of Uganda would run west from Emin Pasha Bay on Lake Victoria to the Belgian boundary; the southern boundary of Kenya Colony would run from Speke Gulf or Lake Victoria to the coast south of Pangani River. Nyasaland would be increased by the block lying south of the eighth parallel and west of longitude $34^{\circ} 30' E$.

Thus there would be set up in East Africa a great colony. Its relations to South Africa would be interesting. It is not unlikely that Southern Rhodesia and possibly Northern Rhodesia will soon become part of the Union of South Africa. Tanganyika Territory was eagerly conquered by South Africans and, had it not been for restrictive administration, would probably have been rapidly settled by them. There is plainly a gradual northward migration which will possibly result in the union of all the South and East African British domain under a single government. While the suggestions advanced in this book may, if followed out, tend to slow down this development at first, they may in the end hasten the final accomplishment of such a union. The wealth of this great block of land and the variety of its natural resources would seem to point clearly to the development here of a great nation at no very distant date.

H. L. SHANTZ

LIFE AND EXPLORATION IN AFRICA

ERNEST BAKER. *The Life and Explorations of Frederick Stanley Arnot*. 334 pp.; map, ills., index. E. P. Dutton & Co., New York, 1920. \$5. $8\frac{1}{2} \times 6$ inches.

RENÉ BAZIN. *Charles de Foucauld, explorateur du Maroc, ermite au Sahara*. 479 pp.; map, ills., bibliogr. Plon-Nourrit & Co., Paris, 1921. 10 frs. 8×5 inches.

EDOUARD FAVRE. *La vie d'un missionnaire français, François Coillard, 1834-1904*. viii and 320 pp.; map, ills. Société des Missions Évangéliques, Paris, 1922. $10 \times 6\frac{1}{4}$ inches.

H. RAYNE. *Sun, Sand, and Somals: Leaves from the Note-Book of a District Commissioner in British Somaliland*. 223 pp.; ills. H. F. & G. Witherby, London, 1921. 12s., 6d. 9×6 inches.

MANFRED NATHAN. *The South African Commonwealth: Constitution, Problems, Social Conditions*. xi and 483 pp.; index. The Specialty Press of South Africa, Ltd., Johannesburg and Cape Town, 1919. 30s. $8\frac{1}{2} \times 5\frac{1}{2}$ inches.

By their wide diversity of subject matter these five books of life and exploration give an interesting and comprehensive picture of the great variety of topography, climate, and life embraced within the African continent. The viewpoint of each author is the intimate, appreciative attitude of one who knows first-hand whereof he speaks. Each in his own way tells the story of the reaction of Africa to foreign invasion, whether it be of the French in Morocco, the British and Dutch in South Africa, the Arab and British on the Gulf of Aden, or the missionary, Catholic or Protestant, in the heart of the continent.

Mr. Baker, in "The Life and Explorations of Frederick Stanley Arnot," has really acted only as the editor of Arnot's own diary and letters, supplementing them with a bit of biography and filling in the gaps from his own knowledge. Arnot took his early inspiration for missionary work in Africa from none other than Livingstone himself. Refusing to ally himself with any of the Missionary Boards working in Africa, he made his first trip to that continent as a free-lance missionary in 1881, landing at Cape Town, and began his journey at Durban, in Natal, with the intention of following the Zambesi to its source where he expected to find a mountainous, healthy country in which to establish a missionary center. Much of the ground covered on this first trip had been previously traversed by Livingstone, who was still remembered by many of the natives. Arnot found the location he sought in Garenganze in northern Rhodesia. Of great interest are his explorations in the region Livingstone called the "Great Sponge of Central Africa," in the Lovale and Lunda country around Lake Dilolo, where within an hour's journey of one another he found streams running in nearly all the directions of the compass. Arnot made nine journeys in all to Africa during a period of thirty-three years and, in addition, a trip to British Guiana. The results of his endeavors are the establishment in the neighborhood of the